

A
MORMON FIFTY

A
MORMON FIFTY

AN EXHIBITION IN THE HAROLD B. LEE LIBRARY
IN CONJUNCTION WITH THE
ANNUAL CONFERENCE OF THE MORMON HISTORY ASSOCIATION

SELECTED AND DESCRIBED BY
PETER CRAWLEY AND CHAD J. FLAKE

FRIENDS OF THE BRIGHAM YOUNG UNIVERSITY LIBRARY
Provo, Utah
1984

FRIENDS OF THE BRIGHAM YOUNG UNIVERSITY LIBRARY NEWSLETTER
NUMBER 23, 1984

Rare book collectors, whether they be intitutional or private, have an obsession with making lists. This is our second, and it adds twenty books to our first list made ten years ago for another exhibition. Again we have attempted to pick "significant" books rather than mere rarities. Certainly some of these are extremely rare. But beyond this, each of these books contributed to the ideological development of the LDS Church, marked an important historical event, or affected history itself.

Like our first list, this one does not extend past 1857. Curiously, very few LDS books were published between 1857 and 1877. The Utah War, the Civil War, the deaths of Orson Spencer and Parley Pratt, and the censure of Orson Pratt, all combined to limit the output of the Mormon presses to little more than five previously established periodicals. Brigham Young's attitude toward book publishing was an important factor as well. It is clear that he was offended by the large amounts of money spent to publish books that sat unsold in the Millennial Star office. And there is some evidence that he was concerned about the formality the growing number of books were imposing on Mormon theology. Brigham Young clashed openly and repeatedly with Orson Pratt over certain doctrinal issues yet tolerated these ideas in the writings of Parley Pratt. The only real difference between the Pratts was style. Orson derived the doctrines of Mormonism as theorems from the scriptures; he was definitive, even dogmatic. Parley, on the other hand, was poetic and allusive; he suggested rather than proved.

Parley's books more closely maintained the spirit of Mormonism's first decade which eschewed a formal theology. The preface of the 1835 *Doctrine and Covenants*, for example, refers to the aversion of some to merely printing Joseph Smith's revelations. But beginning in 1837, as Mormon books and pamphlets began to be published, the

doctrine of the Church began to be identified in print; and by the early 1850s essentially all of the distinctive beliefs had been repeatedly defended in a vast array of LDS books and periodicals. Although it remained largely “unofficial,” Mormon theology was standardized by this process of identification; and in the mid 1850s this standardization was capped by four books which claimed to list and summarize the tenets of the Church. Thus the period 1830-1857 marks a distinct, and unique, epoch in Mormon writing.

A
VOICE OF WARNING
AND
INSTRUCTION TO ALL PEOPLE,

CONTAINING

A DECLARATION OF THE FAITH AND
DOCTRINE OF THE CHURCH OF
THE LATTER DAY SAINTS,

COMMONLY CALLED MORMONS.

BY P. P. PRATT, MINISTER OF THE GOSPEL.

Behold the former things are come to pass, and new things
do I declare : before they spring forth, I tell you of them.—
Isa. 29:11, 9.

Produce your cause, saith the LORD ; bring forth your strong
reasons, saith the King of Jacob.—Isa. xli. 21

New-York :
PRINTED BY W. SANDFORD 29 ANN-ST.

MDCCXVXVI

CATECHISM FOR CHILDREN,

EXHIBITING THE

PROMINENT DOCTRINES

OF THE

Church of Jesus Christ of Latter-day Saints.

BY ELDER JOHN JAQUES.

"Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism, and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized. . . . And they shall also teach their children to pray, and to walk uprightly before the Lord." Doc. and Cov. xxii. 4.

LIVERPOOL:

PUBLISHED BY F. D. RICHARDS, 15, WILTON STREET.

LONDON:

FOR SALE AT THE L. D. S. BOOK DEPOT, 35., JEWIN-ST., CITY.

AND BY ALL BOOKSELLERS.

—
1854.

1 The Book of Mormon: An account written by the hand of Mormon, upon plates taken from the plates of Nephi. . . . By Joseph Smith, Junior, author and proprietor. Palmyra: Printed by E.B. Grandin, for the author. 1830.

iv[5]-588[2] p. 19 cm. Bound in brown sheep, black label on spine.

Five thousand copies of the *Book of Mormon* were printed and bound by Egbert B. Grandin, publisher of the *Palmyra Wayne Sentinel*. Martin Harris guaranteed the payment of the \$3000 publishing cost in August 1829 with a mortgage on his farm. Hyrum Smith delivered the printer's manuscript a few pages at a time to the typesetter who supplied all the punctuation and paragraphing. Oliver Cowdery did most of the proofreading. On March 19, 1830, the *Sentinel* indicated that the *Book of Mormon* would be ready within the week, and seven days later it advertised the *Book of Mormon* for sale.

Printing variants have been located at some forty points in the text. "Holy One" in line 20, page 81, for example, occurs as "Holy one" in some copies. No pattern to these has emerged. Most likely corrections were made while a particular signature was being printed; the entire run of each signature was saved; and the books were assembled from sheets in various stages of correction, thus producing a large number of variant combinations.

2 The Evening and the Morning Star. Independence, Missouri: June 1832 - July 1833; Kirtland, Ohio: December 1833 - September 1834.
2 v. (24 nos. in 192 p.) 32 cm.

The first Mormon newspaper had its conception at a Church conference in Ohio in September 1831 when William W. Phelps, a new convert and a veteran newspaperman, was directed to purchase a press and type in Cincinnati and establish a newspaper in Independence, Missouri. Fourteen monthly issues, each with eight royal-quarto pages in double columns, were edited and published by Phelps before his printing shop was destroyed by local Missourians on July 20, 1833. The *Star* was resuscitated in Kirtland, Ohio, in December 1833 by Oliver Cowdery, who published ten additional numbers, making two volumes of twelve issues each. Two years later the entire twenty-four numbers were reprinted in octavo format with numerous textual changes under the abbreviated title *Evening and Morning Star*.

Included in the *Star* are the earliest printed versions of twenty-three of Joseph Smith's revelations, the first Mormon doctrinal discussions, and contemporaneous accounts of the progress of the new church. The *Star*, of course, was partly responsible for its own demise; for it was Phelps' article "Free People of Color," in the fourteenth issue, that precipitated the destruction of the printing office.

3 A book of commandments, for the government of the Church of Christ, organized according to law, on the 6th of April, 1830. Zion: Published by W.W. Phelps & Co. 1833.
160 p. 11.8 cm.

With the prospects of a Mormon press came the possibility of printing Joseph Smith's revelations and making them more widely available to the members of the Church. At a conference in Hiram, Ohio, in November 1831, it was resolved to print the revelations in book form under the title *Book of Commandments* in an edition of 10,000. Five months later, when Joseph Smith, Sidney Rigdon, and others journeyed to Independence with paper for the new Mormon press, the size of the edition was reduced to 3000. Five signatures comprising 160 pages had been printed when the printing shop was destroyed on July 20, 1833. Sheets of the unfinished book were salvaged from the wreckage of the shop; some were collected as they blew about the streets of Independence. From these sheets a few copies of the *Book of Commandments* were assembled. About twenty are known, most in homemade bindings — a reflection of the salvaged nature of the book. The title page occurs in two states, with and without an ornamental border.

Just what the completed *Book of Commandments* would have contained is a matter of conjecture. Considering those revelations published earlier in the *Star* and those published subsequently in the *Doctrine and Covenants*, it would appear that the completed book would have contained at least one and possibly two additional signatures.

4 Latter Day Saints' Messenger and Advocate. Kirtland, Ohio: October 1834 - September 1837.
3 v. (36 nos. in 576 p.) 23 cm.

When the new press was set up in Kirtland, the Church leaders agreed to complete the volume of *The Evening and the Morning Star* and then replace it with a new Kirtland periodical, the *Messenger and Advocate*. In October 1834 the first number of the *Messenger and Advocate* appeared, and for the next three years it was issued more or less monthly, making three volumes of twelve numbers each. By the time *The Evening and the Morning Star* ceased publication, the concept of the official church organ had evolved from that of a newspaper to be read and thrown away to that of a periodical to be read and saved; so the format of the *Messenger and Advocate* was changed to a uniform sixteen-page, octavo issue, allowing the run to be more conveniently bound. Oliver Cowdery continued as editor for the first eight numbers. He was succeeded by John Whitmer who was officially the editor for number 9-18. W.W. Phelps, however, performed a substantial part of the editorial labors during Whitmer's term. Oliver Cowdery again assumed

the editorial chair with number 19, but it was his brother, Warren A. Cowdery, who actually edited the next nine issues. Warren A. Cowdery became the official editor with the twenty-ninth number, serving until the *Messenger and Advocate* ceased publication in September 1837.

5 Doctrine and covenants of the Church of the Latter Day Saints: Carefully selected from the revelations of God, and compiled by Joseph Smith Junior, Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, [presiding elders of said church.] Proprietors. Kirtland, Ohio. Printed by F.G. Williams & Co. for the proprietors. 1835.

iv[5] -257,xxv p. 15.6 cm. Bound in brown sheep.

Fourteen months after the Independence press was destroyed, a second effort was launched to print the revelations to Joseph Smith in book form. Joseph Smith, Oliver Cowdery, Sidney Rigdon, Frederick G. Williams, and later W.W. Phelps were designated to select textual material and publish the book, with the understanding that they would share any profits arising from its sale. By June 1835 the book was in press, and three months later the first copies were delivered by the Cleveland binder.

This second edition includes all of the revelations in the *Book of Commandments*, some with substantial textual changes. In addition, it contains forty-two other revelations — making one hundred in all; an article on marriage; and an article on government. This edition also prints for the first time the seven "Lectures on Faith," a series of short theological essays written by Sidney Rigdon and Joseph Smith which had been delivered before a school of the elders the preceding winter.

6 SMITH, Emma. A collection of sacred hymns, for the Church of the Latter Day Saints. Selected by Emma Smith. Kirtland, Ohio: Printed by F.G. Williams & Co. 1835.

iv,[5] -121,v p. 11.5 cm. Bound in brown sheep.

In response to a revelation to Joseph Smith in July 1830 (D&C 25), Emma Smith began to collect hymns to be used in the worship services of the new church. Ten months after this revelation, W.W. Phelps was directed to revise and print the hymns that Emma Smith had selected. The printing of the *Book of Commandments*, the destruction of the Independence press, and the printing of the *Doctrine and Covenants* delayed the publication of the hymns for more than four years. Finally, in September 1835, Phelps turned his attention to the hymnal; and by February 1836, the printing was completed.

Ninety hymns are contained in this first Mormon hymnal. Most were borrowed from the Baptists or the Cambellites; seventeen were by Isaac Watts. But thirty-four were of Mormon authorship, twenty-six by Phelps himself.

7 PRATT, Parley Parker. A voice of warning and instruction to all people, containing a declaration of the faith and doctrine of the Church of the Latter Day Saints, commonly called Mormons. By P. P. Pratt, minister of the gospel. New-York: Printed by W. Sanford, 29 Ann-St. MDCCCXXXVII.

xx[21]-215 p. 15.3 cm. Bound in ornamental blue cloth.

Touched by the dissension that swept the Mormon community in Kirtland, Parley Pratt fled to New York in July 1837, in an act of renewal, to preach the gospel and purify himself. Few New York doors opened to him, so impelled by the literary instincts within him, he retired to his room to write. In two months he produced the most important of all noncanonical Mormon books, the *Voice of Warning*. Published in an edition of 3000, *Voice of Warning* was not quite the first Mormon tract nor the first outline of the tenets of Mormonism. But it was the first to emphasize the differences between Mormonism and traditional Christianity. More important, it erected a standard for all future Mormon pamphleteers by setting down a formula for describing Mormonism's basic doctrines and by listing biblical proof-texts, arguments, and examples which would be used by others for the next hundred years. Before the close of the century, *Voice of Warning* went through more than thirty editions in English and was translated into Danish, Dutch, French, German, Spanish, and Swedish.

8 PRATT, Parley Parker. Mormonism unveiled: Zion's Watchman unmasked, and its editor, Mr. L. R. Sunderland, exposed: Truth vindicated: The Devil mad, and priesthood in danger! By P. P. Pratt, minister of the gospel. New-York: Printed for the publisher. 1838. 47p. 17.3 cm. Yellow printed wrappers.

Three months after *Voice of Warning* made its appearance, the Mormon missionary effort in New York was vigorous enough to draw the attention of the local clergy. Between January 13 and March 3, 1838, LaRoy Sunderland, editor of the Methodist *Zion's Watchman*, attacked the Mormons in an eight-part article. Sunderland based his series on the father of all anti-Mormon books, E. D. Howe's *Mormonism Unvailed* [sic], published in Painesville, Ohio, in 1834; and he quoted freely from *Voice of Warning*. When *Mormonism Unvailed* first appeared, the Mormons all but ignored it. But in New York City, having felt the power of the press and seeing his own work attacked in print, Parley Pratt could only respond in kind. In April

1838, just before leaving New York for the new Mormon colony in Far West, Missouri, Parley published his reply to Sunderland. This 47-page pamphlet is the first of a vast number of tracts written in response to anti-Mormon attacks. Like *Voice of Warning*, it established a formula that would be followed by Mormon pamphleteers for another century, balancing a defense of Mormonism's sacred books and its doctrines with an assault on the religion of the attacker.

9 RIGDON, Sidney. Oration delivered by Mr. S. Rigdon, on the 4th of July, 1838, at Far West, Caldwell County, Missouri. Far West: Printed at the Journal Office. 1838.

12 p. 20 cm.

Joseph Smith and Sidney Rigdon fled Kirtland for Far West on January 12, 1838, and four days later the Kirtland press burned to the ground. Within three months the Saints had another press in operation at Far West. Two numbers of the third official Church organ, *Elders' Journal*, issued from this press before the Mormons were driven from Missouri in October 1838. Only one other imprint of importance came off the Far West press, Sidney Rigdon's fourth of July oration. The principal theme of the oration was that the Latter-day Saints would no longer suffer harassment from the Missourians without retaliation, a point Rigdon drove home by declaring, "That mob that comes on us to disturb us; it shall be between us and them a war of extermination." Unfortunately this speech was put in print to be read and reread, galvanizing Mormons as well as Missourians, and fanning into flame the animosities that would ultimately drive the Mormons from Missouri.

10 GREENE, John Portineus. Facts relative to the expulsion of the Mormons or Latter Day Saints, from the state of Missouri, under the "exterminating order." By John P. Greene, an authorized representative of the Mormons. Cincinnati: Printed by R. P. Brook. 1839.

v[i.e. iv][5]-43 p. 21.4 cm. Brown printed wrappers.

John P. Greene, a brother-in-law of Brigham Young, was appointed in May 1839 to preside over the Church in New York. In addition, he was delegated to publicize the Mormon expulsion from Missouri and collect funds for the relief of the destitute Saints. A month later Greene left Illinois for the East, and as the initial step in his publicity campaign, he published *Facts Relative to the Expulsion of the Mormons*. Two issues — distinguished by the presence or absence of "or Latter Day Saints" in the title — were printed from the same typesetting in June or July 1839.

Greene's *Facts* is the earliest major work describing the Mormon conflict in Missouri. It is based upon the memorial presented by the Saints to the

Missouri legislature in December 1838, but expanded by many annotations and supplementary documents. Among these added documents, for example, is Joseph Young's account of the Haun's Mill massacre.

11 Times and Seasons. Nauvoo: November 1839 - February 15, 1846.
6 v. (131 nos. in 582,[577]-958, 1135 p.) facsimis. (1 fold.) 23 cm. Vol. 4-6 have added title page and index.

When the Mormons began to evacuate Far West in October 1838, the press and type were buried in the front yard of one of the Saints. The following spring they were dug up and hauled to Nauvoo for service in the new Mormon city. In November 1839, the first number of the official Mormon organ during the Nauvoo period, the *Times and Seasons*, came off the transplanted Far West press. Maintaining the size and format of the *Messenger and Advocate*, the *Times and Seasons* was a monthly for the first year and a semimonthly thereafter. Initially "Commerce" was listed on the masthead as the place of publication; "Nauvoo" appeared there after the fifth number.

The *Times and Seasons* saw a virtual parade of editors. Ebenezer Robinson and Don Carlos Smith served together for the first fifteen numbers. Don Carlos Smith alone edited numbers 16-24, and he and Robert B. Thompson edited numbers 25-31. Robinson joined Thompson in editing numbers 32 and 33 following the death of Don Carlos Smith, and two months later Thompson died, leaving Ebenezer Robinson to edit the next ten issues. Up to this point, the press and the periodical itself had been owned by the editors. But in February 1842, the Church bought out Ebenezer Robinson, and Joseph Smith took over as editor with issue 44. With whole number 61 (vol. 4, no. 1), John Taylor became the editor, continuing until the *Times and Seasons* ceased publication in February 1846.

12 PRATT, Parley Parker. Late persecution of the Church of Jesus Christ, of Latter Day Saints. Ten thousand American citizens, robbed, plundered, and banished; others imprisoned, and others martyred for their religion. With a sketch of their rise, progress and doctrine. By P. P. Pratt, minister of the gospel: written in prison. New-York: J. W. Harrison, Printer, 28 Catharine-St. 1840.
xx[21]-215 p. 16 cm. Bound in blue ornamental cloth.

For eight months following the surrender of the Mormons at Far West, Parley Pratt languished in Richmond and Columbia jails. Before he finally escaped on July 4, 1839, he wrote a number of hymns and two significant essays. The first essay was an account of the anti-Mormon violence in Missouri, the manuscript of which Parley's wife smuggled out of Richmond Jail when the guards discovered his writings. In October 1839, enroute to his mission to Great Britain, Parley stopped in Detroit to publish

this account in a pamphlet entitled *History of the Late Persecution*. Pausing in New York before sailing with the Twelve, he published three more books, a second edition of *Voice of Warning, Millennium and Other Poems*, and *Late Persecution*, a hardback edition of his account of the Missouri violence.

Late Persecution incorporates an introduction, not included in the first edition, which gives some of the early history of the Saints as well as a summary of their most fundamental beliefs. None of the concepts here were new to the printed record; all are discussed, for example, in *Voice of Warning*. What was new was the concise formulation of these ideas in a few pages. In February 1840 Parley reworked the doctrinal portion of this introduction into a four page tract which was published in Washington D. C. and subsequently republished six more times in England and the United States. Eight months later Orson Pratt used Parley's introduction in composing the "sketch" of Mormon beliefs that concludes *Remarkable Visions*, a text that is generally considered to be the precursor of the "Articles of Faith."

13 PRATT, Parley Parker. *The millennium, and other poems: To which is annexed, a treatise on the regeneration and eternal duration of matter.* By P. P. Pratt, minister of the gospel. New York: Printer by W. Molineux, cor. of Ann and Nassau Streets. MDCCCXL.
iv,[2]l. 148 p. 19 cm. Bound in brown ribbed cloth.

This volume reprints Parley Pratt's long narrative poem "The Millennium" and eleven shorter poems from his earlier *The Millennium, a Poem* (Boston, 1836). Eight of the eighteen other poems were written while Parley was a prisoner in Richmond and Columbia jails. But the importance of this book lies in the essay "A Treatise on the Regeneration and Eternal Duration of Matter" included at the end. Parley's second prison essay, written "to comfort and console" himself, it was the first writing to deal with the truly distinguishing doctrines of Mormonism. Appearing here for the first time in a Mormon publication were such radical ideas as: matter and spirit can neither be created or annihilated; the world was not created ex nihilo but organized out of existing matter; and God is bound by certain overriding laws. In short, "A Treatise" announced that the "omnis" of traditional Christianity did not apply to Mormonism.

14 *Latter-day Saints' Millennial Star*. Manchester, England: May 1840 - March 1842; Liverpool: April 1842 - March 3, 1932; London: March 10, 1932 - December 1970.
132 v. 23 cm.

The *Millennial Star* is the longest running LDS periodical, published continuously for 130 years until it was discontinued in 1970 with the overhaul

of all the LDS magazines. Inaugurated by the Twelve at the beginning of their great mission to England, its first editor was Parley Pratt who labored alone on the magazine until June 1842 when he was joined by a British convert Thomas Ward. Ward became editor and publisher in November 1842, serving until October 1846 when he was replaced by Orson Hyde, president of the British Mission. Thereafter, the British Mission president assumed the editorship of the *Star*.

Initially the *Star* was a monthly. With the issue of June 15, 1845 (vol. 6, no. 1), it was changed to a semimonthly and continued as such until April 24, 1852 (vol. 14 no. 9) when it was issued weekly. It remained a weekly until 1943, when it was changed back to a monthly.

Even though the *Star* was published primarily for the members of the Church in England, it is an important record of the progress of the whole of Mormonism, especially of the nineteenth century Utah church. "But for this publication," notes H. H. Bancroft, "it would be impossible to fill the gaps which occur in the record of the Mormon people." (*History of Utah*, 407)

15 A collection of sacred hymns, for the Church of Jesus Christ of Latter-day Saints, in Europe. Selected by Brigham Young, Parley P. Pratt, and John Taylor. Published by order of a general conference, and for sale at 149, Oldham Road, Manchester, and by agents throughout England. Manchester: Printed by W. R. Thomas, Spring Gardens. 1840.

324[12]p. 11 cm. Bound in black blind stamped sheep.

At the conference where it was agreed to publish the *Millennial Star*, the Twelve also resolved to publish a hymnal for the use of the English Saints. Brigham Young, Parley Pratt, and John Taylor were designated to pick the hymns and see the book through the press. On May 27, 1840, Young, Pratt, and Taylor, assisted by William Clayton — a British convert who in 1846 would write "Come, Come Ye Saints" — began selecting the hymns. A month later the manuscript was ready for the printer, and by the second week in July, 3000 copies were out of press.

This first British hymnal kept 78 hymns from Emma Smith's hymnal and added 193 others. Forty-four of the new hymns were by Parley Pratt; seventeen were taken from *Millennium and Other Poems*.

Although the hymnal was intended for the Church in Great Britain, it became the basis of all the official LDS hymnals during the rest of the nineteenth century. The immense number of converts from the British Isles combined with the expense of book publishing in the Great Basin caused thirteen editions to be published in England before a hymnal was finally printed in Salt Lake City in 1871. Thereafter British and Salt Lake hymnals

continued to be published as part of the same series until 1912, when the LDS Church adopted the *Latter-day Saints' Psalmody*.

16 WINCHESTER, Benjamin. The origin of the Spaulding story, concerning the Manuscript Found; with a short biography of Dr. P. Hulbert, the originator of the same; and some testimony adduced, showing it to be a sheer fabrication, so far as its connection with the Book of Mormon is concerned. By B. Winchester, minister of the gospel. Philadelphia: Brown, Bicking & Guilbert, Printers, No. 56 North Third St. 1840.

24 p. 20 cm.

The Spaulding-Rigdon theory of the origin of the *Book of Mormon* was the offspring of Doctor Philastus Hurlbut (or Hulbert). Excommunicated from the Church, Hurlbut was delivering anti-Mormon lectures in the summer of 1833 when he heard of an unpublished historical novel by one Solomon Spaulding which was rumored to bear a resemblance to the *Book of Mormon*. Grasping the significance of this for an anti-Mormon expose, he tracked down the manuscript only to discover that it was unrelated to the *Book of Mormon*. Hurlbut sold the Spaulding manuscript, some affidavits from Spaulding's friends, and some uncomplementary affidavits from Joseph Smith's Palmyra neighbors to Eber D. Howe, editor of the *Painesville Telegraph*, who used the affidavits in his book *Mormonism Unveiled*. The Spaulding manuscript was useless to Howe, and it remained unprinted. But in its place, *Mormonism Unveiled* advanced the theory that there was a second Spaulding manuscript which had been transformed into the *Book of Mormon* by Sidney Rigdon. When it first appeared, *Mormonism Unveiled* had little impact, and the Mormons seemed unconcerned about the Spaulding-Rigdon theory. What popularized the theory was a letter purportedly written by Spaulding's widow, Matilda Davidson, which was printed in the *Boston Recorder* of April 5, 1839, and quickly reprinted around the country. This drew Benjamin Winchester into the fray.

Ironically the Davidson letter contained some statements that could be used to discredit the Spaulding-Rigdon theory. The theory was weak at two points: there was little evidence a second manuscript existed and even less evidence that Rigdon had any contact with it. Drawing on both *Mormonism Unveiled* and the Davidson letter, Winchester ably attacked the theory at these two points. And his biographical sketch of Hurlbut added a patina of unsavoriness to the whole affair.

17 RIGDON, Sidney. An appeal to the American people: being an account of the persecutions of the Church of Latter Day Saints; and of the barbarities inflicted on them by the inhabitants of the state of Missouri. By authority of said church. Second edition, revised.

Cincinnati: Printed by Shepard & Stearns. 1840.
vi[7]-60 p. 18.6 cm. Yellow printed wrappers.

Appeal to the American People was a quasi-official publication of the Church, written by Sidney Rigdon. It was first published in January 1840 by Orson Hyde and Rigdon's son-in-law, George W. Robinson. The second edition, printed in an edition of 2000 a few months after the first, was published as a fund-raiser to assist the impecunious Orson Hyde on his mission to the Holy Land. Contrasted with John P. Greene's documentary *Facts Relative to the Expulsion* and Parley Pratt's more personal *Late Persecution*, Rigdon's *Appeal to the American People* tends to be propagandistic; and at places it is clearly overdrawn. It does, however, print some first-hand accounts not in either Greene's *Facts* or Pratt's *Late Persecution*. The only significant difference between the two editions is Hyde's preface added to the second edition, describing the genesis and purpose of his mission to Jerusalem.

18 PRATT, Orson. A[n] interesting account of several remarkable visions, and of the late discovery of ancient American records. By O. Pratt, minister of the gospel. Edinburgh: Printed by Ballantyne and Hughes, MDCCCXL.

31 p. 16.5 cm.

Orson Pratt's *Remarkable Visions* ranks as one of the great Mormon books as it contains the first printed account of Joseph Smith's 1820 vision. Joseph Smith himself did not commit this vision to print until two years after this pamphlet appeared when he described it in his letter to John Wentworth published in the *Times and Seasons*, March 1, 1842. The similarity of the two accounts suggests that *Remarkable Visions* was in view when the Wentworth letter was composed. In addition, the "sketch of the faith and doctrine" making up the final section of *Remarkable Visions* certainly influenced the formulation of the "Articles of Faith" which concludes the Wentworth letter.

Orson Pratt published this tract in Edinburgh in September 1840, and immediately it became a successful missionary tool. It was republished three times in New York City in 1841 and 1842; and beginning in 1848, it was repeatedly republished in Liverpool by the tens of thousands.

Two states of the 1840 edition exist, with and without the incorrect article "A" at the beginning of the title. Apparently after some copies with the "A" had been struck off, the error was discovered and corrected simply by eliminating the "A."

19 KIMBALL, Heber Chase. Journal of Heber C. Kimball, an elder of the Church of Jesus Christ of Latter Day Saints. Giving an account of

his mission to Great Britain, and the commencement of the work of the Lord in that land. Also the success which has attended the labors of the elders to the present time. By R. P. Thompson. Nauvoo, Ill: Printed by Robinson and Smith. 1840.

viii[9]-60 p. 18.5 cm.

The first Mormon mission to England in 1837-38 is one of the extraordinary chapters in the history of the Saints. Launched when the Church in Kirtland was beginning to disintegrate, it opened a proselytizing effort that sent a life-giving stream of converts to America for the next two decades. *Journal of Heber C. Kimball* tells the story of this mission from the perspective of Heber C. Kimball, who with Orson Hyde, Willard Richards, Joseph Fielding, John Goodson, Isaac Russell, and John Snyder, first carried the Mormon message across the Atlantic.

Robert B. Thompson had a double interest in the English mission: he was the Church clerk assigned to assist Joseph Smith in compiling his history, and he was Joseph Fielding's brother-in-law. It was also a propitious time to publish the story of the first British mission, for eight of the twelve were again laboring in the British Isles, and the first two companies of English converts had just reached Nauvoo.

Journal of Heber C. Kimball is the first example of what might be called Mormon "faith promoting literature." It is also the first book to issue from the Nauvoo press.

20 The Gospel Reflector, in which the doctrine of the Church of Jesus Christ of Latter-day Saints is set forth, and scripture evidence adduced to establish it. A brief treatise upon the most important prophecies recorded in the Old and New Testaments, which relate to the great work of God of the latter-days. In short, the subjects of the gospel of Christ, apostasy of the Jews and Gentiles, reorganization of the Kingdom of God and renewal of the gospel dispensation, the appearing of the Book of Mormon, the restoration of the House of Israel, second coming of Christ and destruction of the wicked, millennium, &c., &c., are treated upon. Edited by B. Winchester, presiding elder of the Church of Jesus Christ of Latter-day Saints, in Philadelphia. Philadelphia: Brown, Bicking & Guilbert, Printers, No. 56 North Third Street. 1841.

2 p.l.[1]-316 p. 22.5 cm. Bound in brown sheep.

The idea of publishing an independent magazine in support of the Church was in Benjamin Winchester's mind as early as the spring of 1840. This idea must have been reinforced by the success of the *Millennial Star* which he observed during a trip to England in the fall of 1840, and by Parley Pratt's

ambitious publishing ventures which helped finance Parley's mission. Between January 1 and June 15, 1841, Winchester published an issue of the *Gospel Reflector* every two weeks, making twelve numbers in all, the whole continuously paged. Each bears the caption title: *The Gospel Reflector. Published by B. Winchester, Pastor of the Branch of the Church of Jesus Christ of Latter Day Saints in Philadelphia.* The individual numbers were issued with paper wrappers, but no copy in wrappers has survived. With the close of the volume in June 1841, the twelve numbers were bound with a title page and table of contents; and it is in this form that the *Gospel Reflector* is invariably found.

Like the other Mormon periodicals, it borrowed heavily from other sources. But the bulk of the articles were written by Winchester; and in these the influence of Parley Pratt's *Voice of Warning* — explicitly acknowledged in the first number — is pervasive. Winchester moved beyond the *Voice of Warning*, however, by marshalling in support of his arguments a large collection of biblical proof-texts, many appearing in a Mormon publication for the first time. Here the *Gospel Reflector* marked a shift away from the polemics of the preceding four years and toward the more apologetic form of writing which would characterize the productions of Orson Spencer and Orson Pratt in the latter part of the decade.

21 SNOW, Lorenzo. The only way to be saved. An explanation of the first principles of the doctrine of the Church of Jesus Christ. [sic] of Latter-day Saints. By Lorenzo Snow, an American missionary. London: Printed by D. Chalmers, 26, John's Row, St. Luke's. 1841. 12 p. 17.5 cm.

Lorenzo Snow assumed the leadership of the London branch of the Church in February 1841. During the next twelve months he added 119 new members to the branch, and he wrote the most widely distributed of the nineteenth century LDS missionary tracts, *The Only Way to be Saved*. First published in November 1841, this pamphlet was so enthusiastically handed out around the city that the first edition of 4000 was exhausted in two or three weeks, and Lorenzo Snow was forced to engage a second printing. Before the century closed, it was republished at least twenty times in English, and in Armenian, Bengali, Danish, Dutch, French, German, Greek, Italian, and Swedish.

The Only Way to be Saved focuses on Mormonism's four elementary principles: faith in Jesus, repentance from one's sins, baptism by immersion and the laying on of hands for the gift of the Holy Ghost by someone with authority from God. It is a carefully reasoned tract, its arguments buttressed with many biblical citations and examples. And like the *Gospel Reflector*, it represents a small shift away from polemics toward apologetics.

22 COWDERY, Oliver. Letters by Oliver Cowdery, to W. W. Phelps, on the origin of the Book of Mormon, and the rise of the Church of Jesus Christ of Latter-day Saints. Liverpool: Published by Thomas Ward and John Cairns, 36, Chapel Street. 1844.

48 p. 16.8 cm.

Oliver Cowdery's eight letters to W. W. Phelps constitute the earliest published account of the birth of Mormonism. Originally printed serially in the *Messenger and Advocate* beginning October 1834, they were reprinted more or less in full in the *Times and Seasons* and again in the *Gospel Reflector*. This pamphlet is the first publication of the letters as a separate. A comparison of the various printings makes it clear that the pamphlet version was taken from the *Gospel Reflector*.

An intriguing textual change appears in the third letter. In the original, Cowdery discusses the religious excitement usually associated with Joseph Smith's 1820 vision and states that this occurred during Joseph Smith's 15th year. The narrative is picked up in the fourth letter where it is asserted that the reference to the 15th year in Letter III was "an error in the type — it should have been the 17th. . . . This would bring the date down to the year 1823." Then the fourth letter proceeds with an account of the appearance of the angel on September 21, 1823, in a way that is entirely unrelated to the discussion of the religious excitement in the preceding letter. The pamphlet version changes "15" to "17" in the third letter and simply eliminates the acknowledgment of an error in the fourth. The text here follows that in the *Gospel Reflector*, so Benjamin Winchester must have made these changes. Why Oliver Cowdery, in the original letters, shifted from the fifteenth to the seventeenth year is not clear. Perhaps he intended to describe the 1820 vision in Letter IV but decided not to do so after Letter III was printed.

23 SMITH, Joseph. General Smith's views of the powers and policy of the government of the United States. John Taylor, Printer: Nauvoo, Illinois, 1844.

12 p. 26.5 cm.

Exactly what Joseph Smith's expectations were for his presidential campaign is open to question. Some have suggested that its purpose was only to publicize the Mormon position, that he had no thought of being elected. On the other hand, the fact that over 300 campaign "missionaries" were sent to every part of the country with instructions to advertise his political views would seem to indicate a serious candidacy, at least one intended to influence national politics.

Joseph Smith dictated the principal ideas in his *Views to W. W. Phelps* on January 29, 1844; but the text itself was certainly written by Phelps. Fifteen hundred copies were printed in February 1844, and during the next four

months *General Smith's views* was twice reprinted in Nauvoo, and republished in Pittsburgh; Pontiac, Michigan; Philadelphia; Kirtland, Ohio; and New York.

It is a windy document, peppered with foreign language phrases — some misspelled. Beginning with a strong anti-slavery statement, it lists eight specific proposals, among them the institution of a tariff; the reduction of the number of congressmen by one-half; the abolishing of imprisonment for all crimes except murder; the establishment of a national bank; the granting of authority to the president to independently suppress civil uprisings in the states; and the annexation of Oregon and Texas.

24 PRATT, Parley Parker. *An appeal to the inhabitants of the state of New York, letter to Queen Victoria, (reprinted from the tenth European edition,) the fountain of knowledge; immortality of the body, and intelligence and affection: By Parley P. Pratt.* John Taylor, Printer, Nauvoo, Illinois. [1844]

1 p.l., 40 p. 21.1 cm.

This pamphlet gathers together five of Parley Pratt's essays, one of which, his letter to Queen Victoria, was published as a separate pamphlet in 1841. The most interesting of the essays are the last two, "Immortality of the Body" and "Intelligence and Affection," which establish a high-water mark in Mormon theological writing. Amplifying the ideas developed in "Treatise on the Regeneration and Eternal Duration of Matter," they embody one of the most optimistic views of man in any Mormon book; and they hint at the dramatic concept of God and man that Joseph Smith would reveal in his King Follet funeral sermon.

The date of publication of *Appeal to the Inhabitants of the State of New York* is established by the *Times and Seasons* which first advertised it March 15, 1844. Curiously, other than the fifth edition of *Voice of Warning* and editions of the *Book of Mormon* and *Doctrine and Covenants*, it is the only book of a mainly theological nature to issue from the Mormon press in Nauvoo. Except for an obscure Milwaukee edition published about the same time, none of the essays in it were reprinted until the mid twentieth century.

25 Proclamation of the Twelve Apostles of the Church of Jesus Christ, of Latter-day Saints. To all the kings of the world; to the president of the United States of America; to the governors of the several states; and to the rulers and people of all nations: Greetings: [Caption title] [Dated at end:] New York, April 6, 1845. [New York, 1845]

16 p. 21 cm.

Proclamation of the Twelve Apostles was issued in fulfilment of the revelation

of January 19, 1841 (D&C 124) which enjoined Joseph Smith to make a "solemn proclamation . . . to all the kings of the world, to the four corners thereof, to the honorable president-elect, and the high-minded governors of the nation." Parley Pratt actually wrote it while he was editor of the New York *Prophet*, and "only a few copies" were struck off in March 1845 at the office of the *Prophet*. Eight months later Wilford Woodruff reprinted it in Liverpool in an edition of 20,000, most of which were distributed gratis.

Proclamation of the Twelve Apostles is an audacious tract. To the kings and rulers of the earth it declares: "You are not only required to repent and obey the gospel . . . but you are also hereby commanded, in the name of Jesus Christ, to put your silver and your gold, your ships and steam-vessels, your railroad trains and your horses, chariots, camels, mules, and litters, into active use, for the fulfilment of these purposes."

26 DANIELS, William M. A correct account of the murder of Generals Joseph and Hyrum Smith, at Carthage, on the 27th day of June, 1844; by Wm. M. Daniels, an eye witness. Published by John Taylor, for the proprietor; Nauvoo, Ill.; 1845.

24 p. illus. 21.8 cm. Tan printed wrappers; title from wrapper.

William M. Daniels accompanied the Warsaw mob to Carthage and witnessed the assassination of Joseph and Hyrum Smith. Seven days later he came to Nauvoo and swore out an affidavit outlining what he had seen. He was the key witness before the grand jury that indicted Thomas Sharp, Levi Williams, and seven others for the murders of the Smiths, and he was the prosecution's star witness at the trial of these men, May 21-30, 1845. Unfortunately *A Correct Account* appeared two weeks before the trial, in time for the defense to study its contents and use it to discredit Daniels' testimony.

Daniels acknowledged at the trial that *A Correct Account* was actually written by Lyman O. Littlefield, a hand in the *Times and Seasons* printing office to whom Daniels had told his story. The pamphlet describes the events surrounding the assassination, and it identifies the leading participants. It is marred, however, by an incredible story of a flash of light from the heavens that dispersed the mob after Joseph Smith had been shot by the well-curb outside Carthage Jail. Early in his testimony Daniels stood by the story of the light; later he claimed that certain details were Littlefield's embellishments. The defense, of course, made the most of these discrepancies; and ultimately the prosecution excluded his testimony, guaranteeing that Sharp, Williams, and the others would be acquitted.

Both the title wrapper and the text of *A Correct Account* exist in two states. The wrapper occurs with and without a three-line copyright notice at the head of the title; and the early state of the text is distinguished by two misspelled words on the fourth page.

27 SMITH, Joseph. The voice of truth, containing General Joseph Smith's correspondence with Gen. James Arlington Bennett; appeal to the Green Mountain Boys; correspondence with John C. Calhoun, Esq.; views of the powers and policy of the government of the United States; pacific innuendo, and Gov. Ford's letter; a friendly hint to Missouri, and a few words of consolation for the "Globe;" also, correspondence with the Hon. Henry Clay. Nauvoo, Ill: Printed by John Taylor. 1844.

64 p. port. 24.5 cm. Yellow printed wrappers with title: The voice of truth, containing the public writings, portrait, and last sermon of President Joseph Smith. Nauvoo, Ill: Printed by John Taylor: 1845.

This compilation of Joseph Smith's political writings was initially intended as a campaign document. The dedicatory poem, dated June 1844, suggests that the book was put to press shortly before his death. His murder interrupted the printing, and the unfinished book lay in the *Times and Seasons* office until it was eventually completed as a memorial to the martyred prophet. The copyright notice and the dedicatory poem suggest that W. W. Phelps was actually the compiler. Phelps' poem "The Cap Stone" is printed on the back wrapper from the same typesetting used to print the poem in the *Times and Seasons* of August 1, 1845, indicating that the printing of *Voice of Truth* was finished about this time. Joseph Smith's last, and greatest sermon, the King Follett funeral discourse, was added to *Voice of Truth* as an appendix. Touching a number of distinctive doctrines, the sermon's most radical ideas are those summarized in the couplet formulated by Lorenzo Snow: "As man now is, God once was; as God is, man may be."

28 Nauvoo, September 24, 1845. Whereas a council of the authorities of the Church of Jesus Christ of Latter Day Saints, at Nauvoo, have this day received a communication from Henry Asbury, John P. Robbins, Albert J. Pearson, P.A. Goodwin, J. N. Ralston, M. Rogers, and E. Conyers, Messrs. Committee of the citizens of Quincy, requesting us to "communicate in writing our disposition [first eleven lines in first column] [Signed at end:] By order of the Council. Brigham Young, Prest. Willard Richards, Clerk. [Nauvoo, 1845]

Broadside 27.8 x 15.5 cm. Text in two columns.

During the summer of 1845, anti-Mormon agitation moved from the newspaper page to the fields and houses of the Saints. Thomas Sharp's editorials in the *Warsaw Signal* were punctuated with a series of "wolf hunts" and house burnings; and anti-Mormon conventions in Quincy and Carthage demanded that the Mormons evacuate Illinois. On September 24, 1845, a committee from Quincy handed the church leaders a report of a public meeting two days before which urged the Mormons to move from

Hancock County "within a reasonable time" and expressed the opinion that should the Mormons so agree, the anti-Mormons would cease their efforts to expel them. That night the broadside circular of September 24th was struck off, and the next day it was formally transmitted to the Quincy committee. In reality addressed to Governor Ford and the citizens of Illinois as well as the committee, it was the official statement that the Mormons would leave Illinois the following spring "for some point so remote that there will not need to be a difficulty with the people and ourselves" — provided that those in Hancock and the surrounding counties would assist the Saints to dispose of their property, and the vexatious law suits and violence would cease. The last paragraph declares, "it is a mistaken idea that we 'have proposed to remove in six month;' for that would be so early in the spring, that grass might not grow nor water run, both of which would be necessary for our removal, but we propose to use our influence, to have no more seed time nor harvest among our people in this county after gathering our present crops."

29 SPENCER, Orson. Correspondence between the Rev. W. Crowel, A.M., and O. Spencer, B.A. [In twelve parts] [Liverpool: R. James, Printer, 1847]

12,4,4,4,4,4,4,4,4,4 p. 21.5 cm.

This series of twelve tracts, written in the form of letters to a Protestant clergyman, constitute the first attempt at a synthetical treatment of the tenets of Mormonism. The initial exchange of correspondence between W. Crowel and Orson Spencer took place in 1842, and was printed in the *Times and Seasons* of January 2, 1843, and reprinted in the *Millennial Star*, June and July 1843. When Spencer assumed the presidency of the British mission in the spring of 1847, he seized upon a series of letters addressed to his friend Crowel as a device to systematically describe Mormonism's basic doctrines. Between May 15 and September 1, 1847, he wrote six additional letters which were published in the *Millennial Star*; and from the same typesettings, these letters were reprinted in six individual pamphlets. (Of this initial series, only the tract containing the fourth letter has survived, and that in a single copy.) By the first of September, the demand for these tracts had so far exceeded the edition that Spencer decided to reprint the series including his initial exchange with Crowel. During the next ten weeks he wrote five more letters which were published in the *Star* and reprinted from the same typesettings in individual pamphlets; in addition, he reprinted the first seven letters as part of this series, making twelve tracts in all.

A hardback edition containing a thirteenth and fourteenth letter was published in Liverpool early in 1848 with the title *Letters Exhibiting the Most Prominent Doctrines of the Church of Jesus Christ of Latter-day Saints*. Five years later a fifteenth letter dealing with plural marriage was published as a separate pamphlet, and this was included in subsequent editions. In all,

seven hardback editions of *Spencer's Letters* were published during the nineteenth century.

30 General epistle from the Council of the Twelve Apostles, to the Church of Jesus Christ of Latter Day Saints abroad, dispersed throughout the earth, greeting: [Caption title] [At the end:] Written at Winter Quarters, Omaha Nation, west bank of Missouri River near Council Bluffs, North America, and signed December 23d, 1847, in behalf of the Quorum of the Twelve Apostles. Brigham Young, President. Willard Richards, Clerk. [St. Louis? 1848]
8 p. 24.8 cm.

Composed shortly after Brigham Young returned to Winter Quarters from the Salt Lake Valley, this epistle announces the establishment of the new Mormon colony in the Great Basin. It describes the overland journey of the pioneer party and bids the Latter-day Saints to rendezvous at the Missouri River by the first of May, 1848, to emigrate to the Valley.

At the end of the year, Amasa Lyman and Ezra T. Benson took the epistle to St. Louis for publication. It was reprinted in the *St. Louis Missouri Republican*, January 19, 1848, and in the *Millennial Star*, March 15, 1848. Its appearance in the *Republican* suggests that the first pamphlet edition was printed by Chambers and Knapp, the printers of the *Republican*. A small second edition was published in Liverpool the same year.

31 CLAYTON, William. The Latter-day Saints' emigrants' guide: Being a table of distances, showing all the springs, creeks, rivers, hills, mountains, camping places, and all other notable places, from Council Bluffs, to the Valley of the Great Salt Lake. Also, the latitudes, longitudes and altitudes of the prominent points on the route. Together with remarks on the nature of the land, timber, grass, &c. The whole route having been carefully measured by a roadometer, and the distance from point to point, in English miles, accurately shown. By W. Clayton. St. Louis: Mo. Republican Steam Power Press — Chambers & Knapp. 1848.
24 p. 19.6 cm. Bound in brown sheep.

William Clayton was a member of the original pioneer company that reached the Salt Lake Valley in July 1847. After his return to Winter Quarters in the fall of 1847, he compiled this guide — the best of its time for the route covered — from entries in his meticulous diary. The distances were calculated with an odometer designed by Orson Pratt and constructed by Appelton Milo Harmon during the pioneer journey, and the latitudes, longitudes, and heights of the prominent points were measured by Orson Pratt.

32 Constitution of the State of Deseret, with the journal of the convention which formed it, and the proceedings of the legislature consequent thereon. Kanesville, Published by Orson Hyde. 1849.

16p. 23 cm.

On May 4, 1849, John M. Bernhisel left Great Salt Lake City for Washington D.C. with a petition for a territorial government in the Great Basin. About the first of July, a shift occurred in the thinking of the Church leaders toward statehood rather than territorial status. And during the first three weeks of July, they drafted a constitution for a proposed state of Deseret and a memorial to Congress requesting admission into the Union. On July 27, 1849, Almon W. Babbitt left for Washington with the manuscript of the constitution and memorial, expecting to stop in Kanesville, Iowa, where the constitution was to be printed. The year before, Orson Hyde had purchased a press from the Cincinnati Type Foundry and had set up a printing office in Kanesville; and on February 7, 1849, he published the first number of a semimonthly newspaper, *The Frontier Guardian*, which for sixteen months was the only Mormon newspaper printed in the United States. Babbitt reached Kanesville on September 3. *Constitution of the State of Deseret* was printed shortly thereafter.

It is an interesting book — the founding document of government in the Intermountain West — and a bit perplexing. It reports a constitutional convention, March 5-10, 1849, and an organizing session of the legislature, July 2-9, both of which did not occur. Congress, of course, would not have considered an application for statehood that had not been produced by a constituent convention and ratified by popular election; so *Constitution of the State of Deseret* was also a public relations piece designed to show that the democratic processes were alive and well in Deseret. The constitution itself was derived from the Iowa constitution of 1846, with a few significant changes.

33 Second general epistle of the presidency of the Church of Jesus Christ of Latter-day Saints from the Great Salt Lake Valley, to the saints scattered throughout the earth. Greeting: [Caption title] [At the end:] Great Salt Lake City, Print. Oct. 20th. 1849.

10p. 25 cm.

When Brigham Young learned that the *Times and Seasons* press had been sold, he dispatched W. W. Phelps to the East to obtain new printing materials. Phelps purchased a Ramage press in Boston and shipped it to Winter Quarters in November 1847. There it remained unassembled and crated until April 1849, when it was transported to the Great Salt Lake Valley by Howard Egan. Egan reached the Valley on August 7. During the first two weeks in September, about the same time *Constitution of the State of Deseret* was being printed in Kanesville, Brigham H. Young, Brigham

Young's nephew, assembled the press and sorted the type. A month later, Young printed *Second General Epistle*, the first book published in the Great Basin. This was not the first piece of printing in the Valley, however; the preceding January, Brigham H. Young had printed some paper currency on a small greeting-card press made by Truman O. Angel.

Second General Epistle is the second in a series of official reports from the presidency of the Church, and it touches most aspects of life in the new Mormon colony, the establishment of a militia, the effort to secure statehood, the movements of the Forty Niners, the creation of a fund for emigrating the poor, the building of houses and public buildings, and the planting of crops. It is an optimistic document, free of any reference to the trials of the first two winters. Its call to the Latter-day Saints was to gather to Zion: "Brethren, come from the States, from the nations, come! and help us to build and grow, until we can say, enough — the valleys of Ephraim are full."

34 Deseret News. Great Salt Lake City: June 15, 1850 - December 10, 1898.

57v. 28,54,40,30 cm.

On June 15, 1850, the first number of the *Deseret News* came off the press. Willard Richards was the first editor of this pioneer newspaper which served as the official organ of the LDS Church. Begun as a weekly, the first thirty-nine numbers each consist of eight pages, in three columns, quarto in size. These thirty-nine issues make up the first volume. With the arrival of a larger press, the *News* was enlarged to an elephant folio, each number consisting of four pages in six columns; and this format was maintained for the next three volumes. Volume 4 is particularly interesting for its "pioneer" paper; the issues between June and October 1854 are printed on gray, blotter-like paper — the first paper manufactured in the Valley. Beginning with Volume 5, the newspaper was reduced to a regular folio, each number in eight four-column pages, a format which was retained for the rest of the century. Although the *News* began as a weekly, with the issue of October 19, 1850 (Vol. 1, no. 18), it was changed to a semimonthly and published every other Saturday until November 24, 1853 (Vol. 3, no. 22), when again it was published once a week. A semiweekly edition was added in 1865; and two years later, with the arrival of the *Deseret Telegraph*, a daily was begun. In 1888 the weekly *News* was superseded by the *Deseret Weekly*, which continued until December 1898. The semiweekly was suspended in 1922. The daily, of course, is still being published.

35 PRATT, Orson. A series of pamphlets, by Orson Pratt, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, with portrait. To which is appended a discussion held in Bolton,

between Elder William Gibson, President of the Saints in the Manchester Conference, and the Rev. Mr. Woodman. Also a discussion held in France, between Elder John Taylor, one of the Twelve Apostles, and three reverend gentlemen of different orders, containing a facsimile of writings engraved on six metallic plates, taken out of an ancient mound in the state of Illinois, in the year 1843. Liverpool: Printed by R. James, 39, South Castle Street. 1851.

18 prts. 23.6 cm. Bound in three-quarter embossed calif, marbeled paper boards.

Orson Pratt assumed the presidency of the British Mission in August 1848. Enjoined by Brigham Young to "print, publish, and superintend the emigration," he wrote sixteen tracts during the next two-and-one-half years which were published and republished by the tens of thousands and formed the basis of the missionary efforts of the Latter-day Saints in Great Britain. Early in 1851 these tracts, together with the two debates mentioned in the title, were bound together with a title page, table of contents, and frontispiece, to form a book which eventually became known as *Orson Pratt's Works*. Two later forms of the title page exist, dated 1851 and 1852, both bearing Franklin D. Richards' name as publisher.

Orson Pratt's Works was an extremely influential book. Its tracts were published at a time when the British Mission was producing its most converts, many of whom learned the tenets of Mormonism from Orson's pamphlets. With the onset of the Utah War in 1857, Mormon book writing almost totally ceased; and for the next twenty years virtually no new books were printed. What this meant was that those books which were in print before the Utah War continued to exert their influence for another generation, especially *Orson Pratt's Works* which simply outnumbered all others by many thousands. (The 1851 edition even now is a "common" rare book.) When LDS books began to be published again after the death of Brigham Young, *Orson Pratt's Works* was reprinted three times (1884, 1891, 1899). Two more editions have been published in the twentieth century. One of the pamphlets, *Great First Cause*, was objected to by Brigham Young; and in 1865 it was officially condemned, and the Saints were enjoined to remove it from their copies of *Orson Pratt's Works*. From the many copies of this book that have survived, it would appear that most did not follow Brigham Young's instructions.

36 RICHARDS, Franklin Dewey, *compiler*. The pearl of great price: Being a choice selection from the revelations, translations, and narrations of Joseph Smith, first prophet, seer, and revelator to the Church of Jesus Christ of Latter-day Saints. Liverpool: Published by F. D. Richards, 15, Wilton Street. 1851.
viii,56 p. facsims. (1 fold.) 21 cm. Salmon printed wrappers.

Franklin D. Richards arrived in Liverpool in January 1851 to begin his second of four terms as president of the British Mission. In July he compiled this pamphlet, as he says in its introduction, because of "repeated solicitations of several friends of the publisher, who are desirous to be put in possession of the very important articles contained therein." Most of the Latter-day Saints in England had been members of the Church for a short time; few were acquainted with its early publications. *The Pearl of Great Price* was intended to bring some of the documents of the previous decade to the attention of these new converts.

Most of its contents were taken from earlier periodicals. The "Book of Moses," for example, was reprinted from *The Evening and the Morning Star* and the *Times and Seasons*, the "Book of Abraham" and the "Articles of Faith" from the *Times and Seasons*, and the beginning of Joseph Smith's history from the *Times and Seasons* or *Millennial Star*. One item, Joseph Smith's revision of Matthew 24, had previously received only limited circulation as a printed broadside; and Joseph Smith's 1832 "Prophecy on War" had never before appeared in print.

Curiously, after the 1851 edition, only a Welsh edition was published until 1878 when *The Pearl of Great Price* quickly went through three more editions. In 1880 it was canonized by the LDS Church.

37 PRATT, Parley Parker. Proclamation! To the people of the coasts and islands of the Pacific; of every nation, kindred and tongue. By an apostle of Jesus Christ. Published for the author, by C. W. Wandell, minister of the gospel. [Caption title] [Signed at end:] P. P. Pratt, President of the Pacific Mission of the Church of Jesus Christ of Latter Day Saints. [At foot of last page:] William Baker, Printer, Hibernian Press, King-street. [Sydney, 1851]
16p. 22 cm.

Parley Pratt and John Murdock left Salt Lake City for California on March 12, 1851, their ultimate destinations being Chile and Australia. As president of the Australian mission, Murdock would serve under Parley Pratt who presided over all missionary activity in the Pacific and Central and South America. In San Francisco, Parley met Charles Wesley Wandell, a Mormon convert of fourteen years, and he called Wandell to accompany Murdock on his mission. Here also, in August 1851, Parley composed his proclamation to people of the Pacific and handed the manuscript to Murdock and Wandell for immediate publication. These first two Australian missionaries landed at Sydney on October 30, 1851. Two days later, Murdock went hunting for a printer while Wandell prepared the manuscript for publication. Two thousand copies were printed, and by the end of November, Wandell was handing them out around Sydney.

Proclamation to the People of the Coasts and Islands of the Pacific is a signal book, the first Mormon book published outside of North America and Western Europe, the first book associated with that extraordinary effort that sent Mormon missionaries in the early 1850s to Africa, India, China, and Australia.

38 GRANT, Jedediah Morgan. Three letters to the New York Herald, from J. M. Grant, of Utah. [Caption title] [New York? 1852]
64 p. 23.2 cm. Gray printed wrappers with title: The truth for the Mormons.

As part of the Compromise of 1850, Congress established a territorial government for Utah on September 9; and ten months later the federal appointees began arriving in the Valley. Immediately the non-Mormon territorial officers clashed with their Mormon constituents, and within two months they were packing their bags to return to the East. Mormon polygamy was the core of the problem; and the "gentile" officers headed east determined to crusade against what they perceived to be a degraded community. Their departure prompted Brigham Young to send Jedediah M. Grant, the mayor of Great Salt Lake City, to Washington to work with Thomas L. Kane and John M. Bernhisel in answering the charges of the "runaway" officers. Grant reached Washington on December 8. For two months the cautious Bernhisel restrained Jedediah from publicly responding to the officer's report to the President. But in February 1852 Grant and Kane struck upon a plan to collaborate in writing a series of letters to the *New York Herald* in refutation of the charges. The first letter, signed only by Grant, appeared in the *Herald* of March 9, 1852. When the *Herald* declined to print any others, it and two other letters were published in May in Grant's pamphlet *Three Letters to the New York Herald*.

It was an effective piece of propaganda. Written in a humorous, biting style, the letters responded to some of the charges and ridiculed the rest. As for polygamy, it was essentially denied. Four more months would have to pass before the Mormons publicly acknowledged that polygamous families existed among them.

39 Deseret News, — Extra. Great Salt Lake City, U.T., September 14, 1852. Minutes of conference. A special conference of the elders of the Church of Jesus Christ of Latter-day Saints, assembled in the Tabernacle, Great Salt Lake City, August 28th, 1852, 10 o'clock, a.m., pursuant to public notice. [Great Salt Lake City, 1852]
48 p. 22.3 cm.

By the summer of 1852, the polygamous practices of the Mormons were no longer a secret. The reports of the territorial officers were now published

around the country, and the Mormons were being forced to respond to them. Parley Pratt made such a response in July, for example, in his broadside *Momonism! Plurality of Wives!* which implicitly admitted that Brigham Young was a polygamist. On August 28, 1852, a special conference was convened in Salt Lake City to call a new set of missionaries and to publicly acknowledge the practice of plural marriage. Ironically, Orson Pratt, who ten years before had become disaffected from the Church for a time over the issue of polygamy, delivered the principal discourse defending the practice. Thomas Bullock read the revelation to Joseph Smith of July 12, 1843, whch deals with the eternal nature of marriage and sanctions, under certain circumstances, a plurality of wives (D&C 132). The minutes of this conference — including the text of the revelation of July 12, 1843 — were hastened into print as a *Deseret News* extra, but in pamphlet form for more convenient distribution. Later in the year, Horace S. Eldridge reprinted the extra in St. Louis; and the minutes of the conference were reprinted as a supplement to Volume 15 of the *Millennial Star*.

40 The Seer. Washington: January 1853 - June 1854; Liverpool: July 1854 - August 1854.
2 v. (20 nos. in 320 p.) 23 cm.

Following the conference of August 28, 1852, Orson Pratt was called to preside over the Church in the eastern United States and to publish a magazine defending the principles of Mormonism, especially plural marriage. The result was *The Seer*, edited and published by Orson in Washington and simultaneously reprinted in Liverpool. Eighteen monthly issues were printed both in Washington and Liverpool; two additional numbers were printed in Liverpool only.

Most of *The Seer* is devoted to Orson Pratt's treatment of certain doctrinal questions, some of which had not previously been dealt with in print. His long serial articles "Pre-existence of Man" and "Celestial Marriage," for example, go far beyond any earlier discussion of these subjects.

Some of Orson Pratt's speculations were ill received by Brigham Young, and in 1865 *The Seer* was officially condemned.

41 SMITH, Lucy Mack. Biographical sketches of Joseph Smith the prophet, and his progenitors for many generations. By Lucy Smith, mother of the prophet. Liverpool: Published for Orson Pratt by S. W. Richards 15, Wilton Street. London: Sold at the Latter-day Saints' Book Depot, 35, Jewin Street; and by all booksellers. 1853.
xii[13]-297[1] p. 15.5 cm. Bound in brown blind stamped sheep.

In 1845, Lucy Mack Smith, mother of the prophet, dictated her memoirs to Martha Jane Coray, who in collaboration with her husband Howard Coray produced two finished manuscript drafts of Lucy's memoirs. The first

manuscript was given to Brigham Young and was brought to Utah. The second was left with Lucy Smith. Seven years later, in the course of his trip to Washington, Orson Pratt purchased the second manuscript from Almon W. Babbitt, who had obtained it from Isaac Sheen, a former associate of William Smith, Lucy's youngest son. Without further authorization, Orson Pratt proceeded to publish the manuscript in Liverpool with the title *Biographical Sketches of Joseph Smith the Prophet*. Brigham Young, however, objected to the published book on the grounds that it contained too many significant errors; and a large part of the edition was ultimately destroyed. It seems clear that equally irritating to Brigham Young was Lucy Smith's favorable treatment of William Smith, who had become an outspoken opponent of the Utah church.

Despite a small number of minor errors, Lucy Smith's history — the first Mormon biography — remains an invaluable source for the life of Joseph Smith.

42 The Journal of Discourses. Liverpool: November 1, 1853 - May 17, 1886.

26 v. 21.7 cm.

This periodical contains only stenographic reports of sermons of the LDS Church authorities. It was conceived by George D. Watt, one of the first English converts, who learned the art of stenographic reporting at the behest of Brigham Young and who was the sole reporter for the *Journal of Discourses* during its first four years. Each number consists of a sixteen-page signature, which was issued twice monthly, twenty-four numbers composing a single volume. The intent was that a subscriber would save the twenty-four numbers and at the end of the year bind them together with a title page and index to form a continuously paged volume.

The discourses range over all aspects of Mormon life, although most are doctrinal in nature. Consequently the twenty-six volumes of the *Journal of Discourses* are an important record of the concerns of the church leaders during the second half of the nineteenth century.

43 PRATT, Belinda Marden. Defence of polygamy, by a lady of Utah, in a letter to her sister in New Hampshire. [Caption title] [Great Salt Lake City, 1854]

11 p. 19 cm.

This fascinating little pamphlet is the first of the genre of Mormon women's defenses of polygamy which would proliferate during the last three decades of the nineteenth century. Belinda Pratt was a plural wife of Parley P. Pratt. Her tract is written in the form of a letter to a non-Mormon sister in New Hampshire; and it draws on the lives of the biblical patriarchs to

defend the principle in a way that was quite familiar to the Latter-day Saints by 1854. But at one point her defense of the practice becomes coldly pragmatic, an approach that surprised the sophisticated Richard Burton, who reprinted Belinda's letter in his *City of the Saints*. "Most readers, feminine and monogamic," he commented, "will remark that the lady shows little heart, or natural affection; the severe calm of her judgement and reasoning faculties, and the soundness of her physiology, cannot be doubted." (*City of the Saints*, 433)

44 JAQUES, John. *Catechism for children, exhibiting the prominent doctrines of the Church of Jesus Christ of Latter-day Saints.* By Elder John Jaques. Liverpool: Published by F. D. Richards, 15, Wilton Street. London: For sale at the L.D.S. Book Depot, 35, Jewin-St., City. And by all booksellers. 1854.
iv[5]-84 p. 16.5 cm. Bound in brown blind stamped cloth.

John Jaques, an English convert of 1845, announced his intention to write a catechism for teaching children the doctrines of Mormonism in the *Millennial Star* of November 19, 1853; and beginning in this issue, he serially published fourteen chapters in the *Star*. In February 1854 the serial publication stopped, apparently because Jaques decided to publish the catechism directly in book-form. Five months later *Catechism for Children* came off the press. The book itself consists of a series of questions and answers arranged in eighteen chapters according to subject. Accompanying many of the answers are supporting passages from the Bible, *Book of Mormon*, and *Doctrine and Covenants*.

Catechism for Children is the first LDS children's book. Its importance, however, goes beyond this bibliographical footnote: for by claiming to list the doctrines of Mormonism, it, along with three or four other books of the period, helped to standardize Mormon theology.

Before the close of the century, *Catechism for Children* went through ten editions in English, totalling thirty-five thousand copies. It was also translated into Danish, Dutch, German, Hawaiian, and Swedish.

45 PRATT, Parley Parker. *Key to the science of theology: Designed as an introduction to the first principles of spiritual philosophy; religion; law and government; as delivered by the ancients, and as restored in this age, for the final development of universal peace, truth and knowledge.* By Parley P. Pratt. Liverpool: F. D. Richards, 15, Wilton Street, London: L. D. Saints' Book Depot, 35, Jewin St., City, and all booksellers. 1855.
2 p.l. [vii]-xv,173 p. 1l. 18.2 cm. Bound in blue diced russia calf.

By the early 1850s essentially all of Mormonism's distinctive beliefs had been discussed somewhere in print, but no single comprehensive treatment had yet been written. Again it fell to Parley Pratt to produce the first book of this kind. In San Francisco in August 1851, just before leaving for his mission to Chile, Parley began work on his *Key to Theology*. Sixteen months later the next-to-last chapter, Chapter 16, was printed in the *Deseret News*; and in March 1855 the first edition was offered for sale.

Key to Theology is Mormonism's earliest comprehensive synthetical work. Its scope is complete: beginning with a definition of theology, it traces the loss of the true gospel among the Jews and the gentiles; then in linking chapters it discusses the nature of the Godhead, the origin of the universe, the restoration of the gospel, the means by which man regains the presence of God, the resurrection, the three degrees of glory in the hereafter, and the ultimate position of exalted men and women as procreative beings. Unlike the writings of Orson Pratt, which are definitive, almost dogmatic, *Key to Theology* is poetic, allusive, at times ambiguous. It is a masterly book. It apparently appealed to Brigham Young as well; for during the twenty-two years following its publication, a time when almost no other Mormon books were being written, *Key to Theology* went through three more editions.

46 PIERCY, Frederick. Route from Liverpool to Great Salt Lake Valley illustrated with steel engravings and wood cuts from sketches made by Frederick Piercy, including views of Nauvoo and the ruins of the temple, with a historical account of the city; views of Carthage Jail; and portraits and memoirs of Joseph and Hyrum Smith; their mother, Lucy Smith; Joseph and David Smith, sons of the Prophet Joseph; President Brigham Young; Heber C. Kimball; Willard Richards; Jedediah M. Grant; John Taylor; the late chief patriarch, Father John Smith; and the present chief patriarch, John Smith, son of Hyrum. Together with a geographical and historical description of Utah, and a map of the overland routes to that territory, from the Missouri River. Also, an authentic history of the Latter-day Saints' emigration from Europe from the commencement up to the close of 1855, with statistics. Edited by James Linforth. Liverpool: Published by Franklin D. Richards, 36, Islington. London: Latter-day Saints' Book Depot, 35, Jewin Street, City. MDCCCLV.
viii,120 p. 30 plates, folding map. 32 cm. Bound in red gilt stamped morroco. Also issued in fifteen parts with green printed wrappers.

Early in 1853, Samuel W. Richards and Frederick Piercy conceived the idea of publishing an illustrated travel book to encourage the English Saints to emigrate to Utah. At the time Richards was president of the British Mission, and Piercy was a twenty-three-year-old convert of five years who also

was a skilled artist and engraver. Financed by Richards, Piercy left England for the United States in February 1853. Before making the overland journey, he visited Carthage and Nauvoo where he sketched Carthage Jail and the ruins of the Nauvoo temple, and drew portraits of Lucy Smith and two of Joseph Smith's sons. Along the overland route he sketched the most prominent landmarks; and in Utah he drew a wonderful panorama of Great Salt Lake City and sketched Brigham Young's portrait. In addition, Piercy wrote a detailed narrative of his travels, recording the sights and people, and his own impressions as he made his way to Utah. When he returned to England early in 1854, he handed the sketches and narrative to James Linforth to edit. Linforth was an assistant editor of the *Millennial Star*; and to Piercy's narrative he added lengthy footnotes and a comprehensive summary of the LDS emigration up to 1855. The book was published in fifteen monthly parts, beginning in July 1854.

Route from Liverpool ranks as the most beautiful book published by the Latter-day Saints. Many of its steel engravings have high artistic merit. Although it is now a rare book, its illustrations still find their way into most books written on Mormon history.

47 SNOW, Eliza Roxey. Poems, religious, historical, and political. By Eliza R. Snow. Vol. I. Liverpool: F. D. Richards, 36, Islington. London: Latter-day Saints' Book Depot, 35, Jewin Street, City. And all booksellers. 1856.

viii,270[1] p. 18 cm. Bound in blue gilt and blind stamped calf.

This first volume of poetry by "Zion's Poetess" collects the poems of the preceding two decades which were published in the *Times and Seasons*, *Nauvoo Neighbor*, *Millennial Star*, and *Deseret News*. As a measure of the Mormons' view of their own history, it is an invaluable book. As poetry, it is an uneven collection. But such poems as the serene "O My Father" and "Though Deep'ning Trials" — both still included in the official LDS hymnal — have been valued by the Latter-day Saints for a century and a quarter; and these allow us to overlook a few others of lesser quality.

A second volume of Eliza R. Snow's poems was published in Salt Lake City in 1877.

48 PRATT, Orson. [Eight pamphlets on the first principles of the gospel. Liverpool: 1856-7]
8 pts. (128p.) 23.6 cm.

Orson Pratt again assumed the presidency of the British Mission in July 1856, and in less than a month he began another series of pamphlets. Written in the form of chapters of a larger book, these pamphlets were

issued separately so that they could be circulated as missionary tracts. But it was clearly Orson Pratt's intention to ultimately gather them together as chapters of the definitive exposition of Mormon doctrine. This was never done; and it is not known if Orson Pratt had other chapters in mind in addition to those which were published.

In all, eight pamphlets were printed in this series: *Chapter I. The true faith* [August 25, 1856]; *Chapter II. True repentance* [September 8, 1856]; *Chapter III. Water baptism* [September 22, 1856]; *Chapter IV. The Holy Spirit* [November 15, 1856]; *Chapter V. Spiritual Gifts* [December 15, 1856]; *Chapter VI. Necessity for miracles* [January 15, 1857]; *Chapter VII. Universal apostacy, or the seventeen centuries of darkness* [February 15, 1857]; and *Chapter VIII. Latter-day kingdom, or the preparation for the second advent* [March 15, 1857]. Each contained 16 pages, the whole continuously paged. The chapter heading and title were printed as a caption title; Orson Pratt's name as author and the place and date of publication were printed along the spine of each signature. The pamphlets were issued without wrappers; but in some instances an area conference printed a set of wrappers for those tracts to be distributed in the conference.

This series also contained a tract that was offensive to Brigham Young. In 1865 the first half of *The Holy Spirit* was officially condemned.

49 RICHARDS, Franklin Dewey. A compendium of the faith and doctrines of the Church of Jesus Christ of Latter-day Saints. Compiled from the Bible; and also from the Book of Mormon, Doctrine and Covenants, and other publications of the church. With an appendix. By Franklin D. Richards, one of the Twelve Apostles of said church. Liverpool: Published by Orson Pratt, 42, Islington. London: L.D.S. Book Depot, 35 Jewin Street, City. 1857.

viii,243 p. 16 cm. Bound in red gilt stamped morroco.

Franklin D. Richards' *Compendium* approached the ultimate step in the standardization of Mormon theology. It is a compilation of references supporting the various LDS doctrines. Arranged under forty-seven doctrinal headings, it reprints passages bearing on each of these topics from the Bible; *Book of Mormon*; *Doctrine and Covenants*; *Journal of Discourses*; *Pearl of Great Price*; and "History of Joseph Smith," then being published serially in the *Deseret News* and *Millennial Star*. In addition, it includes references to *The Seer*, Orson Pratt's two series of pamphlets, *Spencer's Letters*, *Key to Theology*, and others. Actually *Compendium* was the second such LDS book. But in the range of its references and the breadth of its topics, it went far beyond its predecessor, Benjamin Winchester's *Synopsis of the Holy Scriptures* (Philadelphia, 1842).

Richards composed this book during his third term as president of the

British Mission, and he put it to press a month before he returned to Utah in July 1856. His successor, Orson Pratt, then supervised the printing and binding, which were completed in February 1857.

50 Proclamation by the governor. Citizens of Utah — [Signed at end:] Given under my hand and seal at Great Salt Lake City, Territory of Utah, this fifth day of August, A.D. eighteen hundred and fifty seven, and of the Independence of the United States of America the eighty second. Brigham Young.

Broadside 27.8 x 19.4 cm.

The Utah War had its formal beginning on July 18, 1857, when the Tenth Infantry marched out of Fort Leavenworth. Six days later, while the Saints were celebrating the tenth anniversary of their arrival in the Valley, A. O. Smoot, O. P. Rockwell, Judson Stoddard, and Elias Smith rode in and confirmed what had been anticipated for several weeks, that the army was on its way to Utah. On August 5, 1857, Brigham Young issued his first proclamation declaring martial law and forbidding U.S. troops to enter the territory. This broadside, however, was given little, if any, circulation. Why this was so, and why a second proclamation was issued six weeks later, one can only speculate at this point. It would appear that during most of August the Mormon leaders had not precisely focused on a strategy for dealing with the approaching army; and after the first proclamation was struck off, they likely had second thoughts about such a direct confrontation with the federal government. On August 29, Brigham Young instructed Daniel H. Wells to draft a second proclamation of martial law; but by this time news of the impending visit of Captain Stewart Van Vliet, an assistant quartermaster in the army, must have reached the Mormon leaders, prompting them to hold up any formal declarations until after his visit. Under any circumstances, Van Vliet arrived in Great Salt Lake City on September 8. Six days later he left the city to return to the army, having convinced Brigham Young that the Army intended to enter the territory, and convinced himself that the Mormons would resist any such attempt. The following day, September 15, 1857, Brigham Young reissued his proclamation of martial law. This proclamation is identical to the first, except for a rewritten sentence near the end and the change of date.

